7/85

PATHWAY TO GOD

श्रीगुरुदेवां.

आत्मा वा अरे द्रष्टव्यः

A Quarterly Journal
of Spiritual Life

ACADEMY OF COMPARATIVE PHILOSOPHY AND RELIGION, BELGAUM.

PATHWAY TO GOD

(A Quarterly Journal of Spiritual Life)

" One God One World, One Humanity "

Editor : Prof. D. G. Deshpande

Vol XIX **July 1985** **No. 4**

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PATHWAY TO GOD

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“ One God, One World, One Humanity ”

Vol. XIX **July 1985** **No. 4**

PRAYER

नमस्ते नमस्ते विभो विश्वमुर्ते ।
नमस्ते नमस्ते चिदानन्दमूर्ते ॥
नमस्ते नमस्ते तपोयोगगम्य ।
नमस्ते नमस्ते श्रुतिज्ञानगम्य ॥

Oh Lord of World I salute you
often and often,
You could be understood by
penance, meditation and
the study of Vedas.
I salute you often and often
With devotion

Vedasarashrivastavah

Academy of Comparative Philosophy & Religion, Belgaum.

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Editorial

When I read about the present Punjab situation, I am reminded of the great Saint Namadeo. He travelled in those difficult and unsafe days throughout the length and breadth of India to serve his countrymen.

In 1290 A. D. after completing 'Dnaneshwari' Saint Dnaneshwar came to Pandharpur with his brothers and sister for pilgrimage to pay devotional homage to Lord Vithoba. During his stay in Pandharpur, Saint Dnaneshwar paid a visit to Saint Namadeo and suggested to him to accompany him for pilgrimage. Namadeo replied that he knew no place other than Pandharpur as a place of pilgrimage. Panduranga was everything for him and he would prefer to be a beggar on the doorsteps of the temple rather than visiting places of pilgrimage. He did not ask for salvation (मुक्ती) also. Ultimately, Saint Dnaneshwar told him that it was the desire of Panduranga that they should go for pilgrimage and then only Namadeo agreed to accompany him for pilgrimage.

For the propagation of religion and devotion (भक्ति) Namadeo undertook the pilgrimage of India in the latter part of his life. He learnt different languages and devoted his life for awakening and educating the people.

The first pilgrimage of Saint Namadeo to the north was during the period 1291 A. D. to 1297 A. D.

In 1298 A. D., he undertook his next pilgrimage to the South and visited all the important religious places including Shrishailam, Mallikarjuna, Arunachala, Chidambaram, Vishnukanchi, Rameshwaram, Tamrapanika, Aluwa, Kanyakumari, Harihareshwara and Janardanam. He preached that all men are equal before God. He stressed that religion does not mean rituals but consists of good moral conduct and one's humanism. He got many followers in the south especially from the lower classes, who took pride in calling themselves 'Namadevites.'

At the commencement of the fourteenth century, saint Namadeo commenced his pilgrimage of the whole of India and completed it in the year about 1306 A. D. During this period, he visited many religious centers including Nasik-Panchvati, Dwarka, Prabhas, Sorati Somanath, Pushkar, Kurukshetra, Haridwar, Hrishikesh, Kedar, Kailas, Badrinarayan, Ayodhya, Ujjaini, Kashi, Prayag, Gaya and Mahabaleshwar. He also visited Manassarowar which is in Tibet. This pilgrimage he completed on foot propagating the Bhakti (भक्ति) cult through भजन and नामसंकीर्तन.

He then moved in Rajasthan and visited all the important places including Jayapur, Jodhpur, Alwar, Bikaner etc. There are a number of Namadeo temples in Rajastan which stand as a witness to the great service rendered by the Saint.

In about 1338 A. D. Saint Namadeo went to Dwarka, from there to Mathura and then he went to Punjab. In Punjab, he did monumental religious work which will not be forgotten for centuries. For about ten years Namadeo stayed in Punjab.

In Punjab for propagating moral and religious education, he moved on foot to places like Amritsar, Bhavalpur, Multan Lahore, Layalpur, Jallandar, Ludhiana, Ambala, Hissar, Rohataka, etc. He made his residence in Ghuman. There is a very big Namadeo temple at Ghuman in Gurudaspur District. Every year lakhs of piligrims visit this temple at the annual fair which is held on Magh Shudha Dwitia. People of all communities including Muslims and Sikhs visit the temple. The appearance of the temple is like that of a Gurudwara. A number of hymns composed by Saint Namadeo have been included in Guru Granthasaheb, the holy religious book of the Sikhs.

Saint Namadeo spent his life for advocating equality, communal harmony and humanism.

Hindus and Sikhs in Punjab should follow the teachings of Saint Namadeo and work unitedly for the progress and prosperity of the country.

◆ ◆ ◆

Shri Gurudeo Dr. R. D. Ranade

Born :
JAMKHANDI
3-7-1886

Samadhi :
NIMBAL
6-6-1957

Visit of Shri N Vithalrao. I. A. S. Commissioner for Religious & Charitable Endowments, Bangalore

(18-5-1985)

(1) R. P. Kulkarni (2) J. V. Parulekar (3 & 4) Daughters of Shri. Vithalrao 5) D. B. Parulekar 6) Shri. N. Vithalrao 7) A. G. Saraff 8) Shri. K. R. Kodagannur, *Assistant Charity Commissioner* 9) N S Metrani

Talks with Swami Nirmalanand

Chris Walker

(Ireland)

What is your Philosophy ?

It is not necessary to hold on to any philosophy in life. What is important is to abide in the Self as the Self in a state of self-effacement. Words are necessary, but we should remember that they are like the pointing finger to the moon. Words are a limitation when we do not go beyond them. Proper reading should be combined with deep meditation. Reading alone does not free the mind. The Great Teachers told of the necessity to experience God or Truth rather than reading about that experience. Freedom from thoughts is possible only when the mind knowing its limitations goes beyond by merging itself in the Supreme Reality and losing its separateness. All philosophies are only the constructions of the human mind. But in a state of experiencing Reality, the mind has no function at all, as it is lost in the Universal Self.

What is the role of your ' philosophy ' in modern India ?

In modern life there is stress of all kinds. Mental and physical tension results because one does not live with a quiet and tranquil mind. The mind is always working, it is always engaged in all sorts of thoughts. Thoughts about family, everyday problems or what we have seen or read is always arising in the mind. There is a saying : " Hands to work, but heart to God ". One must work, work does not kill man, but worry does. Therefore, the heart and mind should be given completely to God. The minds of most people are confused and in conflict with contradictory urges and desires. Such a twisted mind will certainly distort our outlook creating more confusion in life. When we discover the

Truth that guides and protects us, we are able to live with quietness and confidence in which we shall find our peace. Muddy water is made more muddy by continual stirring and it becomes clear only by leaving it alone. Therefore, stirring the mind with all sorts of thoughts is not the way to peace and happiness. One should, therefore, remain simple and sincere with a steadfast mind by refusing to harbour thoughts.

How does Hindu ritual reach this goal?

There is a saying in Sanskrit : "Millions of rituals are equal to one chanting, millions of chantings are equal to one *Japa* (repetition of a *mantra* or a Holy Name), millions of *Japa* are equal to one meditation and millions of meditations are equal to one merging in God". It is clear from this that rituals are only a beginning of spiritual life, they cannot take one to the highest state. It is very important to merge the mind in God or Siva. When this is attained, we are not this body or mind any more. But as Christ said : "I speak, yet not I, but my Father in me." or as St. Paul said: " I live, yet not I, but Christ in me." It is physically impossible to unite one and all and also not desirable. But mentally and spiritually, if one is thoroughly earnest and if-one practises the right meditation, the oneness of all life can be realised. We all are one, the Universe is not different from us. When we are one with God, we are then one with all things and all beings. Then the question of seperation and isolation does not arise at all. Even though we piously talk of unity of man and human brotherhood, our self-seeking and craving for our own drives lead to our alienation from the rest. Mental barriers created by our thoughts and a particular way of thinking according to one's conditioning can be overcome only by self-transcedence. Therefore, our thinking along the lines of 'my religion and your religion', 'my nation and your nation' etc. which people cling to so blindly, has to be transceded and overcome. This is what Christ meant when He said: 'I have overcome the world'. This is more necessary in India where religious feuds, communal riots and caste rivalries are creating more problems for all. We must regard humanity as a whole, not in terms of a particular race, caste, creed or nation.

Can this be achieved through education ?

Yes, this can certainly be achieved by education. But when the so-called educated who work in the field of education are not themselves free from their mind-made prejudices, what can we expect from them ? What we need is to develop a disinterested outlook. Remember, interestedness is the mark of commerce. Yet a beginning could be made in schools and colleges. But more than this, I consider that the home-training is much more than a university education. The right guidance of the parents during the formative period of their children will go a long way in making our younger generation as true human beings. The goal of education should be to guide the child or student to understand himself, to know his own limitations, preferences and prejudices and, above all, to learn to observe everything dispassionately. If I am a Hindu, a Christian or a Muslim, I look at everything from that narrow, limited vision which I have learned from my parents. But if we are taught from the very beginning that we are not Hindus, Christians or Muslims, but only human beings, we shall be able to live like true human beings with a clean-hearted and clear-minded outlook. Otherwise the deeply rooted prejudices and barriers will remain. Therefore, there is a great responsibility on parents to guide their children along these lines. Then there is a chance for them to look on humanity as a whole and the world as their homeland. Buddha himself was not a Buddhist and Christ himself was not a Christian. So there is no necessity to make another a Christian or a Buddhist, Muslim or a Hindu.

How can different religions exist side by side ?

I would give the same answer as I have given just now. If we refuse to recognise and wear different labels of different religions, castes or races, then problems such as religious, caste and racial prejdices will vanish Too much importance is attached to these labels, but not to the content, namely, we are all human beings.

Do you believe in traditional values ?

Certain traditional values are good and I accept them whole-heartedly. But when a virtue is taken to its extremes, it becomes a vice. Rituals are good to a certain extent. It is easy for the common people to worship an image rather than the Infinite Reality with no form or name. These rituals have kept Hinduism alive and intact for thousands of years, just as the chaff of the grain keeps it intact. Yet we must rise above rituals and ceremonies. We should come to the transcendental state of meditation in which all differences and distinctions vanish completely and where the worshipper and the worshipped are not seen separately. This is the highest and the most sublime state when one realises the Self. In this the true Observer, the Universal Self, stands apart from thoughts as a witness, as an impartial spectator of the drama of Life without being swayed by attraction and repulsion of the mind. Our like and dislike get often mixed up with our everyday observation making a disinterested outlook almost impossible. If this is found to be difficult, the next best is to see all as the Infinite Whole in which the observer, the process of observation and the observed are seen as one indivisible whole. If this is also found to be difficult, the next best is to forget the observer and the observed, but to concentrate on the process of observing or experiencing all the time. So long as duality is present, oneness and unity cannot be felt.

What about different Gods ?

Although these gods may appear to be different, when one knows the Truth, one will know that the Reality behind these names and forms is one and the same. Yet Hindu gods have served a great purpose for the Indian people, even with all their out-moded rituals and superstitions. They help the common people in a big way. When everything fails in life, in their utter helplessness the people can always turn to their favourite God, 'Ista Devata', as it is called, for guidance, help and protection in life. And they do get the results which they seek. Sri Krishna says : 'In whatever form a person worships Me, in that form, I will come to him.' There is a verse in Sanskrit : 'Just as different rivers originating in different places flowing through different regions, all come and mingle into the sea, different paths which men take because of their different aptitudes in life reach the Supreme God ". There is a contrast between the drab uniformity we find in other religions and the manifold diversity we find in the Hindu way of life. All organised religions, by insisting on all people to believe in a particular way, have smothered the minds of their adherents. In that sense, I would say, all oragnised religions are a curse. Any authoritarianism in religion is as bad as in politics.

What do you say about belief ?

Why should one blindly believe exactly as an hierarchy wants him to believe ? Any belief cripples the mind. Better to leave man alone and free so that he may be able to work out his salvation rather than our insisting, forcing, compelling or persuading him to believe in a particular dogma which will only bind his mind. It is only through independent individual Self-enquiry that God can be realised, our true nature can be discovered. Look at what is happening everywhere ! The Communists want us to believe in a particular way, the Catholics want us to believe in another way, some others want us to believe in a quite different way. Each and everyone in this manner is pushed and pulled in different directions. The ignorant and the weak-minded often succumb to these pressures and persuasions. These daily doses of propaganda in a a subtle or gross manner to make people believers in a dogma, ideology, religion or cult have become a curse than a blessing. Clever propaganda using psychology and mind-manipulations is also being made to persuade people to buy so many products of the factories and industries for making money, even when they actually do not need them and even when some products are positively harmful to their health.

Where does the animal kingdom fit into all these ?

Extraordinary importance is being attached to human beings. Everything-for-the-sake-of-man is the impression we get everywheve. But in this vested interest, the well-being of all other species of life is ignored and forgotten. Just as air and the sunlight go equally to one and all, so also the Supreme Being with Its supreme Intelligence looks upon all with the sameness of vision. When all is said and done, God can be reduced to the most subtle form of Divine Energy. All is nothing but energy acting in different ways. Life-force or Energy acting in the bird, tree, creeper or butterfly is the same Life-force that acts in man, though its form and the method of acting may be different. When the Truth is known we realise that we are only the others in whatever form they may exist. Knowing this, the wise man does not harm or hurt others, because by hurting others we are hurting ourselves. According to Buddha, compassion is the cream of religion. The cruelty which we show to other creatures is the worst form of evil we do to ourselves.

What is the role of a cultured person ?

It is only by true education and culture that man is able to find the fullness of his being. Without the culture of the heart, man is no different from the beast. The earth may satisfy the beast, but only heaven can satisfy man. The ignorant man is he who is not aware of himself, who does not meditate or contemplate, for in self-awareness alone can we attain that Impersonal Universal Vision. True education consists in not gathering a lot of information and knowledge, but in being awake and aware of one's true nature. It is easier for a man of culture to soar high in Heaven. When the knowledge we have acquired through our education is made use of only for one's own gain, the true purpose of education is lost. The knowledge is essentially meant for knowing the knower, knowing oneself, and when this supreme task is accomplished, knowledge should have only a secondary importance. When the building is completed, the scaffolding should be pulled down.

What do you think should be our relationship with Nature ?

Look at this vast and wonderful Universe ! How can we fathom its mystery ? The most mysterious is the most wonderful. Everything which we see with our eyes is full of beauty and wonder. As the poet says, 'A thing of beauty is a joy for ever !' In order to appreciate this extraordinary wonder and beauty of life, the mind, by going beyond the known, must come to a state of stillness, silence and solitude. Even in looking at the world, Nature and everything in Nature, we should see them in this state with a heart behind our eyes. It is only when the mind is silent and sensitive that things will begin to commune with us. True love comes into being when we are able to look at an object with a mind empty of thoughts and desires and with a heart full of love and feelings. Even if this is not quite possible, we should learn to look at the world through a baby's mind without any mental barriers and thought projections. True aspirants should be guided along these lines. As we all know, there are many traps at every step in life. We are often deceived by appearances. Death looks dark, as the sky looks blue. Both are unreal. With alertness and attention we should go beyond the names and forms which are unreal and changing all the time. Just as the tortoise withdraws its head and limbs inside its body as soon as it senses danger, so also we should learn to withdraw our mind from the objects even while we look at them. This is the only way to develop a disinterested and dispassionate outlook. Only in this state can the mind and heart be in unison, thoughts and feelings can be blended.

What role music and literature should play in life ?

I feel that we all need to have more music and poetry in our daily life. Our *Rishis* spoke about *Nada*-*Brahman* (Sound-Reality). When the mind is caught up in thoughts, duality, subject-object differences are created. But in music which is truly the language of the Universe, the mind functions on a different level. Even in chanting the name of one's *Ista-Devata* with love and devotion, the mind melts in love, thinking gets drowned in the feeling. Khalil Gibran rightly wrote:

" Thy Name is on my lips,
Oh Lord of infinite compassion ! "

When we sing or chant, when our heart and mind flow with the melody and when we silently listen to our own singing or chanting, we are in ecstasy! In order to move with the rhythm of the Universe, in accord with Life, the singing and chanting should be spontaneous and it should not have any fixed time and place. We should sing when we are in a mood to sing, as and when we please. In this way we can go about with a song of joy in our heart even when the world around us looks dull, drab and dreadful. Life itself is the living poem and a truly spiritual person is a poet and artist of life. Life is an art and when we master it, we will know the art of living. Sorrow can be transformed into a song and the song into joy. The poet, Shelly says: 'Our sweetest songs are those that tell us of the saddest thoughts'. Both sorrow and and suffering are able to teach man great lessons in life which may lift him up. It is only when we get severe blows from the world that we begin to wake up from our self-satisfied way of life and slumber. While the pleasure of erotic the songs fades away after a while, the sweetness of sad songs and tunes, touching the deepest level of the heart will linger on bringing the purest joy. Whenever we stray from the music of life and harmonious living, as we learn to sing the joy of the heart, we will spontaneously fall back to its elevated mood to remain as one with *Nada-Brahman.*

Explain 'Manasa-Theertha.' What do you mean by dancing of the heart ?

The gross mind by constant Self-Awareness, meditation and contemplation becomes subtle, pure and transparent like the clear water of a still lake. *Suddha Manas* (Pure mind), as Sri Ramana Maharshi once said, is itself *Brahman.* Says Christ: 'The pure in heart shall see God.' In such limpid waters of Grace we should learn to swim, should remain bathed and get refreshed, not once, but all the time, if possible.

Dancing is equally important. When our nature is blended with Grace which is always pouring in, we are able to sing, dance and rejoice in life. Whenever we see anything wonderful and beautiful, our heart and mind will leap with joy. Everything is alive, vivid and vibrant with Life and we begin to touch them with our heart when we are one with it. The hand that made us is the same hand that made everything else. We all are made of the same stuff

When the thinking of the mind is properly blended with the feeling of the heart, they function as one entity and, therefore, it has a living quality. Man then becomes whole and complete. The conflict between the heart and mind, pulling man into different directions, must be resolved in wholeness. Then alone the heart and mind can dance and rejoice. The poet, Wordsworth writes :

" Then my mind with pleasure fills,
And dances with the daffodills ! "

Without this dancing of the heart and mind, do what you will, the true ecstatic joy of living cannot be found. The mystic poet tells us that even from a single moment, when properly lived, the whole of eternity can be known. A Sanskrit verse says that when we are able to attain the Divine Grace, sins committed in millions of births are wiped out in the flash of a moment.

× × × ×

These thoughts are for the few who are ready for them. I have enjoyed listening to this conversation and writing piece. May you enjoy reading and drawring your inspiration from it !

31st Jan. 85 **Chris Walker**

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Definition of Nama

Shri Gondavalekar Maharaj explains : " What is called as Brahman by Vedantists is termed as Nama by devotees. There is no difference between the Lord and His Nama. Nama is Existence-Knowledge-Bliss. "

Nama is the means and also the End. Nama is the royal road to reach God. There is no easier way than the Nama to reach him.

**" The Saints of the Deccan
of the 20th century." (p 51)**

Brotherhood : its Meaning and Purpose

Prof. M. P. Lakhani

Science is the study of the laws of material world. Philosophy is the study of the spiritual worlds; Religion is the application of Science and Philosophy to life. Looking at a problem from different angles and coordinating the different views gives an integrated picture which goes a long way to solve problems, individual, social, national and international. A philosophy which a social unit accepts colours its culture and evolution. That is why, from time to time, Nature has thrown up reformers, preachers and prophets to direct the evolution of portions of humanity. Different portions of humanity develop along different lines and then intermingle and thereby enrich the culture and accelerate human evolution. These changes don't take place overnight; they take long periods of time; but the pattern is clear to the student of the history of human evolution.

India, long ago, as a cradle of Aryan culture, gave the pattern along which the Aryan culture was to proceed. Portions of humanity - India, Persia, Babylon, Asyria, Egypt, Greece, Rome and now the West developed some definite traits, e g. Persia emphasised purity; Egypt occultism; Greece art and beauty; Rome polity; the present West liberty. From India the inspiration travelled westward. Time after time, people from the west came to India for the purpose of learning, trade, conquest ..... to drive inspiration and be coloured by its culture and in the process coloured the Indian culture. Time has now come when the peoples having developed along different directions must come together, pool their experiences and hammer out an integrated philosophy of life for the whole human race. The guiding forces of Nature seem to be working in that direction and are creating conditions for its fulfilment. Science has shrunk time and space of this earth and efforts are being made to do the same for our solar system. An overwhelming desire for an integrated human philosophy is being manifested and its practical shape will be Universal Brotherhood.

Theosophical Society, some eighty years ago, realizing that the time for the brotherhood - phase of humanity was approaching, gave a call and introduced it as one of its objects. The thought took on. Nature threw up forces at different points and Communism, UNO and a horde of other organisations sprang up to propogate brotherhood of man. Now the idea has caught on and peoples of different ideologies accept this as an Ideal, though they differ in their approach to the ideal. Currently, hot disputes are going on regarding the right approach. This conflict is also a necessary part of the change or evolution. In course of time the conflicting views will get adjusted and an accepted approach will be evolved. A great, indeed a very great experiment of brotherhood of man is being initiated and organised and it would be exciting to watch the progress of the experiment and to contribute one's mite towards its success.

The ideal of universal brotherhood has so much been talked about that the idea has been disseminated to the level of the man in the street and it is being easily accepted as the right thing. This attitude of easy acceptance is a necessary concomitant to the success of the experiment, but it would be infinitely more helpful if the common man was emotionally and mentally convinced of its desirability. Then he could and would take an intelligent part in the experiment and greatly accelerate its pace. Mere faith can falter, but faith based on conviction can stand as a rock and it is such a faith that is essential for the success of an experiment on the level of humanity. If everyone was convinced of the necessity of achieving this ideal, he would work for it with devotion, with the spirit of a crusader; he will then know that in every walk of life, in every incident of life, in the daily conduct, this has to be practiced and he will know how to do it.

Before universal brotherhood can be accepted as a philosophy of human life, it is essential to appreciate its necessity and usefulness on different planes of human existence; material, moral, intellectual and spiritual. What, therefore, is the answer to the question : " Is this ideal of universal brotherhood necessary, feasible, practicable ? Is it or could it be the wish of Nature to have universal brotherhood ? "

For the first part of the question let the economist, the politician, the statesman and the philosopher answer and they have answered in the affirmative by creating several agencies to work for this realisation. For the second part let us look round and see how Nature conducts itself and what lessons it teaches and what directives it points to.

Looking at life we find it to be a continuous, perpetual struggle and strife; the sea is for ever trying to knock down the earth and swallow it; wind is always lashing at the sea and ilfe on the earth; fire is ever out to destory and consume what it touches. Larger birds prey on the smaller ones; smaller birds devour insects and worms; insects eat up vegetation; birds eat up vegetable life. Stronger animals live off the weaker ones; the carnivorus animals prey on the non-carnivorus; the herbivorus animals consume vegetation. Even individuals of the same species : bulls, monkey,s dogs and other animals as also the birds : fight unto death with one another over food and love.

At the human level, life is no better. Individual fights against individual ; community against community ; nation against nation ; race against race. Selfishness and not service and sacrifice is the law. Human history is history of struggle, strife and war. At the present moment the same state of affairs obtain on the international chess-board. The Ramayana, the Mahabharata, remind us that even in the hoary past this stage of things existed and the divine avatars-Rama and Krishna – took part in wars.

Where then is Brotherhood and Equality ? Nature does not seem to be in favour of brotherhood ; infact it is opposed to it ; it believes in struggle, destruction and death.

Is Brotherhood then against the law of nature, a mere fancy of human mind, only a will-o-the-wisp ?

The object behind the French Revolution was to establish liberty, equality and fraternity. It did nothing of the sort. Communism started with the ideal of downgrading aristocracy and upgrading proletariat to create one-class society : equality. It hasn't succeeded. If there were equality there would be no incentive to progress : there would be stagnation. Railway, aeroplane, rocket, bomb, interplanetory travel and a lot more is the result of competition, struggle, fear, hate, jealousy ..Cosmologists and evolutionists tell us that progress results from struggle : survival of the fittest. History of human progress is the history of progress of human fight and war. Keener the struggle, greater the progress as witnessed during the last two centuries. If they are to be believed, then surely this is an emphatic vote against Universal Brotherhood-Liberty, Equality and Fraternity.

So?

We have been listening to arguments based upon incomplete premise and have therefore, arrived at incorrect conclusion.

Mankind cannot be equated with the sub-human Kingdoms. In fact no kingdom can be equated with another. Minerals cannot move of their own accord, they require an outside force to move them. They have one-dimension awareness. The vegetable kingdom though rooted at one spot can move to and fro and has two-dimension awareness. The animal can move about freely possessing three-dimension awareness. Man is midway, with three sub-human natural regions below him and three super-human or spiritual regions above him. He is the bridge between the material and the spiritual worlds. In Man has Nature, for the first time, achieved a new dimension that of awareness of self. Man, thus, occupies a unique position in the scheme of Nature and cannot be considered at par with the lower, material life.

The sub-human kingdoms act by instinct; they have not developed Reason. They have no mind or creative impulse. There is no change. no progress in any species. Since time immemorial gold has remained gold; there has been no change in its phyical, chemical or electrical properties. And so have the other minerals. Wheat has remained as wheat; mango has remained as mango. Donkey has remained a donkey; lion has remained a lion. They have not changed in their characteristics, habits, temperaments or features. In spite of fights between individuals of the same species or fight for existence between different species, through the ages they have remained the same.

Nature has its own way of maintaining its economy. By making one species, instinctively, prey on another, Nature controls their numbers as also achieves several other purposes. White ants cannot co-exist with ants. Mice vacate when cats enter. Disease germs and insects are destroyed by other germs and insects, and so on. Law of the jungle is Nature's method of maintaining its economy as also achieve results in its experiments.

But it is different with Man: There has been progress, sometimes slow, sometimes rapid. To a new generation, people of a previous generation look out of place physically, emotionally, intellectually, culturally.

Man has reason, intelligence, mind, the creative power which the sub-human worlds do not possess At the human stage, for the first time, is man capable of becoming conscious of Self, so that man's progress consists in the development from the lowest to the highest consciousness, culminating in Self-realisation. At the human stage, self-consciousness exhibits itself as Will, Wisdom, Activity, so that the human evolution consists of sensual perception, control of senses and awareness of self Or, what may be described as: domination by desire, conflict with desire and control of desire. This brings man to the brink of self-realisation when he glides from the Material region into the region of the Spirit.

These three aspects of awareness are factors which can raise man to god-hood or downgrade him to the level of animal.

Desire impels man to get at the object of desire. Pain and pleasure teach him which desires to maintain and which to drop; what objects of desire to strive for and what objects to discard. Mind and Wisdom give him knowledge of good and evil; and by discarding evil and accepting good he builds his character. By Activity he can create circumstances and environments which can help in the achievement of the first two objects. Thus, man has freedom and power to create which the sub-human kingdoms do not have. And so Man is different from the sub-humans and has different capacities, responsibilities and purpose.

To realise the purpose of his being, man has to struggle against the Material or Satanic or Āsuric powers which hinder and obstruct spiritual evolution This opposition is the very nature of matter which is characterised by inertia, resistance to change. And this resistance is an essential factor to make progress or evolution steady and durable. This is illustrated by the mythological story in the Bhagvat Purana, of churning of the ocean by Devas and Āsuras. It is only by churning-struggle between the advancing and the retarding forces-that ratnas (jewels) could be obtained.

In order to achieve God-realisation or Self-relisation, man has to realise oneness of life-Unity of Life. Brotherhood is a step in that direction.

Religious teachings throughout the ages also point to brotherhood of man. All philosophies, all religions are agreed on the point that there is only One God. Logically, if there is only one God, He must be the same God, though named differently by different prophets and peoples. Then all men, whether born in one religion or another, with white, brown, yellow or black skin, are His children, children of one Father and therefore brothers.

Again, a child born anywhere in the world, whether in Asia or Africa, Europe or America, inherits physical body, emotions, intellect, character, capacities, capabilities .... from his parents; and these characteristics have been developed by the effort of thousands of generations of human beings before them. Thus every child is the inheritor of the accumulated wealth of experience of the human race through the countless generations. The sum total of the experience of the whole human race is pooled and passed on to the new-born generations. Therefore, all children are the children of Humanity and as such are brothers. And each child, as he grows into manhood, has individual and collective resposibility to the One Family – the humanity.

Also, we see that life in practice runs on cooperative basis and not on individual or separatist basis. Family life, group life, community life are all based on cooperation. So in life of a nation, the administrator, the politician, the builder, the destroyer, the general, the dictator or the democratic head, all derive their support and power from the collective will of the people of their country. This is the collective responsibility : whether the nations of the world shall live in peace or be plunged in struggle and strife depends upon this collective decision. The right or wrong decision will affect not only the present generation but the following generations throughout the ages. It, therefore, is sheer common sense and self-interest that we exercise our individual and collective responsibilities wisely, in the spirit of brotherhood, so that not only my unborn child but all the unborn children of Man may have something better to be born to; and, also, we may justify our own existence. What hurts the whole, hurts each component; what benefits humanity will benefit my child too.

The humanity is being torn as under by fear, anger, jelaousy and hatred. Not only this state needs to be counter-balanced, but a positive state of cooperation and understanding needs to be established if humanity has to survive and not go the way of Lemuria and Atlantis. Understanding, forbearance, patience, charity and affection flowing out of brotherhood is the way.

It is obvious that the practice of brotherhood is a sheer necessity and needs must be accepted. But what exactly is brotherhood and how is it to be translated into everyday life ?

Brotherhood connotes Liberty, Fraternity and Equality· What do these terms stand for? There can be no physical or economic equality. No two things, in the scheme of Nature are equal. No two leaves of the same tree are equal. Children of the same parents are not equal - they differ in looks, in character, in capacity,in talent and even the parents do not love their children equally. Equality is an attitude of mind. A brother may be low-witted or poor or aflicted, yet the better-placed brother's heart will go out to him. The brother belongs to the family and is accepted as 'mine'. Equality consists in this attitude of 'accepting' the other as 'belonging'. From this will follow the equality of opportunity. No one shall be shut out because of race, religion, sect, sex or colour from striving and achieving a position in life. Success will be by merit. Liberty is Liberty of mind and thought. No brain-washing, no compulsion, no restraint beyond that prescribed by society for the proper conduct of Society for the proper conduct of social life. And Fraternity means brotherhood. Thus Brotherhood translates itself in sympathy, understanding, affection, service.

Caste and class were bulwork of social stability in the previous yugas, but Vedas and scriptures say that this system of caste and class will not be practicable in Kaliyuga; that in Kaliyuga there ought to be only one class and man shall worship the same Deity, the one God. This is a Divine command or prophecy. So, Brotherhood is on the book; we have scriptural sanction; we shall be wise in ushering it in.

Further, character building is the first step on the spiritual path. To control Tamas and Rajas and increase Sattva in every day life is the *sine qua non* for an aspirant. And what better way can there be than the practice of brotherhood !

It is a herculean task. Habits of thought of long standing do not change over night. We have arrived at the present sorry state of things by wrong behaviour through centuries. Destruction is easier than construction. Human evolution is slow and it will take generations before brotherhood becomes the key-note of the new civilisation. But that need not deter us; in fact that should goad us to take to the task quickly and earnestly. Seed has to be sown before a tree can grow and bear fruit. If every one does his bit, starts adjusting his individual life to conform to the brotherhood pattern, we shall have lived purposefully. It is our necessity, our duty as also our privilege.

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Passionate Longing for God

The crowning piece of the performance is the passionate longing of the aspirant for the realisation of God. It is this inner urge, this one-pointed and passionate search, this life of consentration to the ideal which crowns the efforts of man for the attainment of God.

The devotee must pent for God, like fish out of waters.

Thus Speak Gurudeo.

Knowledge and Contemplation

Dr. Suzanne d'Orssaud *

In the year 1953, I was writing what follows in an unpublished work of mine, entitled The Door Will Be Opened... (in Contemplation: title taken from the end of a quote from St. John of the Cross) : " to meditate is to create, and to contemplate is to gather material with which you can create. If you contemplate, if you pour out your devotion you are gathering material, when you meditate you concentrate all you have gathered and build. So when you meditate you must concentrate, though it is very difficult (Quote from J. Krishnamurti, International Star Bulletin of the month of March, 1929).

"Contemplation is both cognitive and erotic", St. Bernard said long ago. Of these two operations, to contemplate and to create, the former is certainly the more arduous for those who have become slaves of intellectual reasoning. As a matter of fact. logic and conteplation are phenomena of a different order. Comparable to someone who crosses a ford by jumping from one stone to another, logic goes from one known fact to another known fact by a "logical" concatenation without ever leaving the domain of the known. Contemplation, on the contrary in consequence of a state of indivision of mind and heart-hence its erotic character-promotes the absorption of the soul into the ocean of the whole and withdraws from it whatever is needed in order to create. One makes room for creation by going 'through faith to hope', would say St. John of the Cross; by abandoning the known and the desire to obtain anything would say Krishnamurti. Listen to him rather: "But our difficulty is we want the unknown with the known. We don't want to let go the known because it is too frightening, there is great insecurity, uncertainty; and that is why, to safeguard ourselves, we hedge ourselves with beliefs. It is only in the state of uncertainty, insecurity, in which there in no sense of refuge that you discover. That is why you must be lost in order to find." (Ojai Talks 1949, P 80)

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...... And the door will be opened in Contemplation...... Krishnamurti invites and teaches us to be open... 'To be open' is to contemplate; it is to be vulnerable, without any protective barrier, any desire, any will of one's own. It is to be lost and completely destitute. It is to be devoid of everything and thereby reach the end of every evolution : that of becoming a channel of Creation.

In 1967, in relation to the last mentioned Krishnamurtian quotation, I added in my essay Krishnamurti, John of the Cross and Science, also an unpublished work, St Paul's words (Cor. 2.5,4) "...... because we do not want to be stripped but want to array ourselves in order that what is mortal be absorbed by life : 'Which means' goes on John of the Cross, we do not want to be stripped of the flesh but arrayed in glory. But seeing that one cannot live at a time in glory and in mortal flesh, he says to the Philippians (L,23) that he wishes to be free and be with Christ." (Cancion XI, P. 535).

Scientists of the whole world more and more realize that mind alone is unable to get hold of truth in a definite way. The interference of the ego in their research calls forth a constant necessity of readjustments, hence the monstrous series of systems, philosophies, theories, hypotheses and beliefs that fill the history of human development -a series similar to the sea surface which constantly comes undone to do itself up again. Nevertheless, nowadays, the awakened scientist knows that as long as any one of the elements constitutive of his consciousness breaks into the field of his investigation, the value of the findings of the latter results vitiated. Such a realization leads him to enquire into self-knowledge.

The great Seers of ancient India with their treatise on the seer and the seen, the Drig-Drisya-Viveka, and so many other sanskrit texts impregnated with this fundamental realization of the Oneness of both, showed the depth of their acumen regarding human psyche. The Psalmist of the Bible also left us his wise instruction: Be still and know that I am God. The Masters of Zen Buddhism teach that doubting consists in putting away all that which stands between the seer and the object. Presently, it seems that carried away by the intense momentum of its discoveries, science feels inclined to true religiosity. A certain number of scientists of this century even ended by consecrating their interest to liberation from their ego. Let it suffice to name here Robert Oppenhelmer and Hubert Benoit.

Ramana Maharshi says in the Sat-Darshana-Bhashya "The man with the spirit of enquiry awakened becomes gradually possessed of a sense of bondage and a keen sense of bondage develops a desire for liberation. There it is they say that whosoever has a straight-forward desire for freedom is an advanced being. Such a development is sufficient qualification for the knowledge of the Self."

What is then the enormous difference between the Sage and the current scholar caught in the net of his mechanical research of the categories of cause, effect, space and time? The latter lives from his own self. The activity of his mind is entirely based on accumulation of knowledge-the which requires time. Opposite to this, the silent mind of the former instead of scattering itself in analyses and particulars, gathers energy in contemplation and thus instantaneously grasps phenomena, free from distortion. His mind does not disperse, but links; thereby, it is religious in the true sense of the word. Alone is religious the aspiration to self-realization which pretends to impregnate with spirit the whole phenomenon, says Keyserling, to which one can add the righteous conviction expressed by John M. Murry, in his book entitled God: "True spirituality shrinks from no facts : rather it delights in all facts. The pure phenomenon is its natural object. That is the reason why it cannot accept the impure and distorted phenomena of mechanism and rationalism." (P. 143)

The difference just exposed is above all a question of spiritual maturity. Some are endowed with it at birth. Tokens of it are beings of the spiritual calibre of a St. Catherine of Siena and a St. John of the Cross. The first one-an illiterate woman who died when 33 years old-was raised to the rank of counsellor by kings and popes due to the accuracy of her "revelations". The second one-whose life did not quite reach half a century proved-himself to be capable as a young man of making contemplatives out of his faithful ones in the the course of a single year. Other people, similar to a bud which all of a sudden blooms into a flower at the end of its full growth, awaken to spiritual life, thanks to a fortuitous happening : St. Augustine, Father Foucauld. Many, however, too soon caught up in a routine life, sadly go on leading such a life till the end, without looking for an other issue. For this reason, the advice given by Andrei Platonov deserves pondering. He imagines a book entitled Secondary people, written by Arsanov, which was to be published in a distant future and in which he says: " Arsanov wrote that only secondary people produced slow but real benefits. Important people hurry life and exhaust it, and life loses what it had before. Men begin to act too early, before they understand many things. One must reduce one's actions to the minimum as much as possible in order to liberate the contemplative part of the mind. Contemplation signifies educating oneself by means of the unknown events of the surroundings. Men must study the realities of nature as long as possible so that they can begin to act late, but without errors, solidly holding in hands the instrument of a mature experience. It is necessary to remember that all the misfortunes of society come from brilliant youths who raid through it "

Well thought out, that is what is doing the serious part of present youth. They want to travel, know and observe something else than their own midst. Thus, unawares, what they carry within matures instead of getting withered by a bourgeois life which soon puts a stop to all blossoming.

How does one "cultivate" contemplation ? By attention of the whole being to everything at every moment. God is attention without distraction, consigned Simone well in her notes. One must open up to Life. In its best form, this means the disappearance of the ego, or, at least, its momentary relegation to the background. St. John of the Cross wishes us to deny it in everything while Krishnamurti remarks that, after all, the conscious and the subconscious do not have much importance. They are useful to function in life and increase our knowledge but we must not let ourselves be tied up by our minds. Just as the raft, spoken of by Buddha, once the other shore is reached, the wise thing to do is to let it go and keep on going without load. Spirit finds its repose in such a denudation. Not coveting anything, nothing pulls it heavenwards, nothing weighs it down. It is abiding in the center of its humility, teaches us St. John of the Cross.

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Prayer for Universal Good

Let the Lord of the Universe be pleased with this literary sacrifice of mine, and being pleased, Let Him give me this grace : May the wicked leave their crookedness and have increasing love for good. Let Universal friendship reign among all beings. Let the darkness of evil disappear. Let the sum of True Religion rise in the world. Let all beings obtain what they desire.

Work : A Human Perspective

Dr. S. G. Nigal

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Introduction :

We read all about workers' grievances against the capitalists. They are expressed through their strategies such as strikes, lockouts, slow-downs etc. The capitalists want maximum work from the workers for minimum wages for their labour. The workers feel that work is a burden, a drudgery. At the most it is considered as a necessary economic unit, a forced instrumental device to draw the means of one's livelihood. Those who are unemployed seek jobs and those who are employed, do not get satisfaction in their jobs. Job satisfaction is one of the most significant aspect of work.

Two Theories :

The industrial leadership assumes that people do not work voluntarily ; and hence they work only under duress. The work is a forced labour and economic factors are most important determining factors of work and workers' attitudes. In other words, work is treated as the extraneous factor of human life. It is a kind of work that is imposed upon them from without.

According to McGregor two basic approaches can be adopted to manage the people in factories and offices. These two approaches stand for two theories of work : *Theory X* and *Theory Y*. According to *Theory* X people have inherent disliking for work. They try to avoid responsibility. They do not want the freedom of choice and decision. They must therefore be directed, controlled & forced to do the work. According to theory Y, people have innate liking for activity. They do work willingly. Modern psychologists also corroborate the theory Y. They say that the need for activity is one of the natural and general needs of man. In other words, man is not inherently lazy, though he may become so.

The whole philosophy of work in particular and of life in general in technological society is based on the Machiavelian and Hobbesian concepts of human nature. Both Machiavelli and Hobbes are X-theorists. Machiavelli says : Hunger alone makes man work and law alone makes man virtuous. Hobbes wrote: man is psychologically egoistic and selfish and therefore he is a ferocious animal. He is out to do anything for his personal interests. J. Bentham and Freud stressed the supremacy of pleasure motives in human life. All actions according to them are motivated by the instincts for one's physical pleasure only.

Such a philosophy of work or of human life is *incompatible* with the practice of democracy in different aspects or fields of human life. At the most both the capitalists and workers and their leaders assume that work is only an instrument to fetch the means of livelihood. Thus labour or labourer is evaluated in terms of material gain and money. This is inevitable in a capitalist and industrial social order, in which work becomes a commodity and all kinds of works are commercialised.

Karl Marx advocated the labour theory of value. According to him labour determines the value of labour-products. Marx also made use of the concept of alienation to highlight the conditions of the workers in the factories but since Soviet Union has accepted Marx as their guide and philosopher, the advocates of labour and equality have developed statism or state capitalism wherein man is reduced to a voiceless cog in the red wheel of the totalitarian state. Capitalism makes use of profit motive while the communists are making use of force to extract labour from the workers. Both have felt to tap the higher and noble tendencies in man. In this connection E. Fromm writes : Both capitalism and communism aim at ever-increasing economic efficiency and wealth. They are societies run by a managerial class and by professional politicians. They both are thoroughly materialistic in their outlook regardless of their ideologies.

Geeta view of Work :

During the last eight decades, the Indians have been fed upon the Geeta philosophy of work. According to Geeta, work is organic to human personality. Activity is the law of life. Nobody can escape from work. Geeta doctrine of work stands for the theory of duty for Deity's sake rather than the doctrine of duty for the sake of duty. Geeta's moral doctrine of work is known as 'Nishkama Karma-yoga (disinterested action). Once man's duty is determined in accordance with his ability and aptitudes and consequently he is fit to do that work, he should do his work from a sense of divine duty. Therefore, Geeta doctrine of work stands for theory of duty for Deity's sake rather than the doctrine of duty for the sake of duty. Thus work becomes worship. Such a work is psychologically satisfying and spiritually elevating from the standpoint of the individual and socially useful because it helps to maintain social order. But the practice of this philosophy of work should begin with the present leaders in industry and politics, who are supposed to be the advocates of Gandhian philosophy of work. Work understood in this sense is self-fulfilling and integral to man's life. But modern worker feels alienated from himself in his work-situation. Hence the phenomenon of alienation in the life of workers must be studied in its details. Lack of fair distribution of the cake of production is one of the most important factors that disturbs the industrial order and relations. The strategies like slow-downs and strikes, bonus demand and absenteeism will not go a long way to help those, who want to solve the problems of the workers successfully and amicably.

Alienation :

Today the workers sell their labour. They are subject to alien will. Union strategy may be successful in collective bargaining but they are not of much use in industrial problems pertaining to psychological and sociological aspects of work. The unionist must take into consideration not only the wages but also the phenomenon of alienation. Work must be economically rewarding, psychologically satisfying and socially honourable. But unfortunately work cannot become so because of the problems of employer/employee, employee/mangement and the monotonous nature of the work. Karl Marx developed the concept of alienation in his social philosophy. Blauner in his 'Alienation and Freedom' : The manual work of the workers in the factory (1963), has given the following aspects of alienation.

1) **Powerlessness :**

The workers are unable to control the work and its conditions. They cannot make significant and desirable changes in the process of decision-making.

2) **Meaninglessness :**

The producers do not get any sense of purpose from the job they do. They do not find any relation between their labour and their labour-products.

3) **Isolation :**

The whole industrial process is formal and impersonal. There is no human touch. Hence in the midst of a big factory with a good deal of workers, the industrial worker feels isolated. In other words industry and technology are fast losing their human face.

4) **Self-estrangement :**

The workers do not feel that their work is a means of self expression and self-realisation. They do not feel involved in the work they do. Of course this is applicable to all kinds of salaried professions.

The way out :

But principles without practice are barren and practice without principle is blind. Unless the managerial and political leadership adopt a new philosophy of work there will be no end to the strained and conflicting industrial relations. Today both persons and their professions are commercialised and therefore valued in terms of material gain & monetary standards. This must change for the both. Dignity of the worker and dignity of his labour ought to be restored.

But this is not possible in super industrial societies with very big factories. Besides, this is not possible so long as work is treated as something external to man's personality. Today man is no more a master of his environment, He is a miserable creature of the industrial circumstances. Hence unless work is a natural expression of workers' personality it can not give job-satisfaction to the worker. Work ultimately is integral to man. It by-itself is a recreation. Hence let us treat workers as human persons and let industry and technology be a servant of man-the employer as well as the employee. But the most important thing in this kind of philosophy of work is that it must begin at home i. e. it must begin with the capitalists, managers, Politicians and union leaders. They should elevate their relations to the level of democratic way of life so that they can meaningfully participate in the process of decision-making and hit the balance between liberty and equality as well as interests of all.

This requires the fulfilment of a necessary condition that the workers are enlightened and educated in the values of equalitarianism and participatory democracy : such workers will have real voice in shaping of the socio-economic order and determining the political policies and decisions in our country. This will stop the practice of exploitation of workers at the hands of the economic and political '*haves*'. Moreover it will eliminate the feeling of psychological alinenation on the part of the '*have-nots*' in general and factory workers in particular. Then work will become a meaningful human activity. It will cease to be unnatural and disagreeable something. Man will then use his abilities, powers and capacities to do creative or productive work, which can be done in any field of life. It is not a prerogative of the artists and scientists. Even a farmer or worker can perform his work creatively. Such creativity makes work a means of self-expression and self-fulfilment and it also contributes to the collective fulfilment or social welfare.

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Christ As I See Him

Swami Nirmalanand

The Lord Jesus Christ came into this world not only to set a good example to one and all but also to give mankind His most revolutionary spiritual teachings. He was born a Jew, lived as a Jew-yet a different Jew in many ways-and finally died on the Cross for His uncompromising principles. Truth is often unpleasant and always uncompromising. Yet one thing which most Christians and Buddhists do not try to understand is that Christ was not a Christian, as Buddha was not a Buddhist. They both wanted men to live a Christ-like and a Buddha-like life in this world, as they themselves lived and preached, and their teachings were centred on this most essential point. But the followers of these Blessed and Enlightened souls distorted the teachings of their Masters. For instance, Christ's followers who established the Church formulated certain dogmas around His teachings and they insisted that others should believe and follow them, instead of the Living Christ who abides in our Sacred Heart. Those who disbelieved these dogmas became heretics in the opinion of the Church and its hierarchy. Throughout the long history of the Church, those who have disagreed with its teaching and have tried independently to follow Christ in their own way, have had to suffer various types of persecution and discrimination. Christ's simple message was : ' Love God with all thy heart and with all thy mind and love thy neighbour as thyself. ' What is, therefore, required is to draw our joy and inspiration from the very Source of life which is God or Truth and to give them out for the benefit of mankind. All organised religions, by insisting on believing in certain dogmas and converting people to their particular creed, have been, in fact, guilty of binding and crippling the minds of their followers instead of liberating them from their bondage.

Blind belief is a dangerous thing and a blind believer is a very dangerous person. They both have been responsible for all the horrors in the world. Beware of the blind believer. Supposing I am blind and you then tell me that there is a horse in front of me. Believing you blindly, I then repeat that there is a horse in front of me. You may then tell me that the horse standing in front of me has two horns. Then also, I repeat what I am told : that the horse standing in front of me has two horns. Similarly, one may believe that the earth is flat, as people believed once, and that the sun is not rising in the East. But such belief, as we all know, has nothing to do with facts. One need not 'believe' what is real and self-evident. It is enough if one 'sees' it with one's inner perception A believer, therefore, like the house built on sand, stands on shaky ground because he does not 'see' the self-evident Truth.

When Moses heard the voice from above commanding him to go and lead his people, he asked : 'Who art thou thus commanding me ?' At once the voice spoke back : 'I AM THAT I AM'. The Lord Jesus Christ who was God's gift to mankind, had the full knowledge of the true significance of this I AM. He, therefore, spoke from the depth of His heart which is the seat of I AM. Said He: 'I AM the Way, the Truth and the Life', 'I am the Light of the world', 'I am before Abraham was', 'I AM with you always'. In short, in Christ was and still is the Life which is the Light and Love which we find in all.

When I walked on the shores of the Lake of Galilee and visited Bethlehem, Nazareth, the Garden of Gethsemane and the Mount of Olives in the Holy Land, I felt the living presence of the Great Master and the spiritual vibrations in those places sanctified by His physical personality God Himself took on a human form in the historical Jesus to teach mankind the path of Love, Redemption, Truth and Righteousness. So long as the world exists, the importance of His message will never be lost, for as Christ Himself says, He is the Light of the world and those who abide in Him shall not walk in darkness.

Although nearly 2000 years have passed since the Lord Jesus Christ gave His revolutionary message, it still rings in our hearts and minds as if He is still speaking to us. Those who have eyes to see can still see His formless form, those who have ears to hear can still hear His soundless voice. Said He : ' Resist not evil ', ' Judge not... ', ' Neither do I condemn thee ', ' Look at the flowers in the field and the birds in the air ', ' Leave all and follow Me ', ' Take no thought for the morrow ', 'The Son of Man has no place to lay His head ', ' I and My Father are one ', ' Come unto Me all those who are weary of life : I shall give you rest ', ' I have overcome the world ', ' Be of good cheer ', ' Let not your heart be troubled ', ' I AM with you always '. These words were not spoken lightly. They were the most profound utterances coming from Him who lived with so much intimacy with His Father and, therefore, they could make men free and happy. The purpose of spiritual life is overcoming the world or the self-transcendance. Jesus tell us : ' Unless ye become like little children, ye cannot enter the Kingdom of Heaven '. God reveals Himself only to those who have the simplicity of children, the utter simplicity of the heart and mind. It is this child-like quality that makes life more sweet and frictionless in the humdrum and discordant living of many.

Yet we associate these words of Jesus more often with our ideas of social obligation and implication than with their spiritual connotation. Hence we usually interpret these profound teachings to mean only that we should not resist the evil in society, that we should not judge or condemn others. We must live like the flowers and birds with no cares and problems. We must leave all our wealth and possessions and follow Christ. We should not worry about tomorrow. Christ had no resting-place in this world and so on. Such interpretations may easily satisfy our minds. But mere satisfaction of the mind cannot satisfy our hunger and thirst for Truth. Since the Lord Jesus Christ has clearly said that the Kingdom of Heaven is within and that we should seek it first so that, as a result of it, we may live fulfilled lives, our minds should be turned inwards to its Source instead of outwards to the world and its conditions It is only from our inner turmoils that all the outer turmoils have come into being.

In this world, as Christ told us long ago, we will have tribulations. As there is no clarity of the mind and compassion of the heart, the heart-breaking brutalities are taking place all over the world. Wherever we look, we find the growing misery and suffering of man in one form or another. However much we try to escape from them, they follow us like our own shadow. But if we are able to live with them and say as Jesus said, 'My God, My God, why has Thou forsaken me ? My soul is weary unto death ', and live with that utter despair and hopelessness in spiritual poverty (Did He not say ?: 'Blessed are the poor in spirit ...') without our trying to escape from them or change them in which the selfish action of the ego is very much present, we are able to overcome them. Jesus said : 'My Kingdom is not of this world.' Therefore, those who put their entire trust and hope in the material conditions of life are sure to get disappointed. It is the resurrection of Christ in us, His guiding and helping hand, that turns our suffering into Joy and bondage into Freedom.

When we resist an unpleasant thought with another thought, mental conflict is inevitable. On the other hand, in a state of complete non-resistance of the mind we are able to feel the perfume of spiritual peace and happiness. In perfect stillness, as the Bible tells us, we know that I AM is God. When we judge or condemn our own thoughts, the self is actively present in that very action. Taking no thoughts, we must, therefore, transcend the mind to attain that state of profound peace and tranquillity. Christ, as other men of Wisdom, spoke in paradoxical language : ' He that findeth his life shall lose it, and he that loseth his life for My sake shall find it. ' We must, therefore, get lost without any desire or expectation for anything.

Christ stood and still stands for humanity. Therefore, when He was tried and condemned, humanity itself was on trial. He took upon Himself the suffering of mankind and still shares in His person the grief and pain of every individual. Christ is still suffering with us and we are still suffering with Him. We all live in the mystical body of the Universal Christ, and at each moment we live and die in Him. When this fact is realised at its depth, it becomes the true contemplation on the crucifixion of the ego and the resurrection of Christ in man.

The Lord Jesus Christ declares with authority: 'Ye shall know the Truth and the Truth shall make you free.' Can the Infinite Truth be known by the finite mind? Can the Truth be expressed in words? The Truth is not a mere thought, an idea or an ideal which can be described in words. It is beyond words and thoughts; it is the living Reality in man. Therefore, during His trial when Pontius Pilate asks Him: 'What is Truth?', Christ remains in silence. To this day that question has never been adequately answered in words and it will never be. When Christ tells us, 'The Truth shall make you free', what does it mean? Free from what? Freedom from the illusions and delusions of the mind that we are not yet free. How many of us realise that we are already free and enlightened as we are in our natural state and that the Truth is staring in our face? Our bondage is of our own making and in that very bondage we should be able to find our freedom and in the impending darkness we should be able to find the Light. Christ calls us to forgiveness and repentance, for as we all know, without forgiving others and ourselves which is more difficult, mutual rancour and rivalry will only increase. Our true repentance alone can wipe our mind and keep our conscience clean. Let us consider Christ's injunction: 'Be ye perfect as My Father in Heaven is perfect.' He does not ask us to become perfect by striving, struggling and by making an effort of the mind. Be in a state of perfection as our true nature is. When the mind strives to attain an ideal, it is moving away from the Real. Thus the mind not only leads man astray but also makes him think of his imperfection and bondage even when he is perfect, free and happy.

Christ is still calling us so that we may turn to His way of Love, Truth and Righteousness : ' Be ye holy as I AM holy ', ' Be ye forgiving as I AM forgiving ', ' Be ye universal as I AM universal ', ' Be ye loving as I AM loving '. When we know the Truth and see God face to face, as Jesus did, we are able to speak like Him with an authority backed by our own experience, inner faith and courage of conviction. This sort of faith and courage is entirely different from the blind belief and cock-sureness and self-assertion of many calling others to become the followers of a particular religion which, to a free and enlightened soul, looks more like a man-made cage or prison-house.

Vast learning and the knowledge of various intricate philosophies are not required to know Christ and to abide in Him. Valmiki, the author of the Ramayana, the Hindu epic, was an illiterate hunter before he underwent intense austerities to become a realised soul. Huineng, the great Zen Patriarch, was an illiterate man when he had his sudden Enlightenment while listening to the chanting of a sacred Buddhist Text. Similarly, Brother Lawrence, a cook in a Catholic monestry was able to 'Practise the Presence of God' without studies and knowledge of the Scriptures. In our own time, Sri Ramana Maharshi, one of the great Sages of India, had very little of education and he knew almost nothing of the Sciptures when he had the Self-realization. In reply to a house-wife who had requested him to give her some simpler and easier method to find the Self, as she was not learned in the Scriptures and as she found the method of Self-Enquiry too hard for her, the Maharshi lovingly tells her :No learning or knowledge of Scriptures is necessary to know the Self ...... All knowledge is required to be given up eventually as not-Self. If you can do nothing more, at least continue saying 'I, I' to yourself mentally all the time, whatever work you may be doing and whether you are sitting, standing or walking. 'I' is the name of God.' So also the childlike trust and faith in all things coupled with an intense aspiration of the heart are enough to know the Chirst or the Truth. At each moment, with the death of the ego, the eternal birth of Chirst should take place in us. This is the path of Redemption and the way to abundant living.

CHRIST IS THE TRUTH AND HE IS OUR PEACE

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Enjoyment of Blessedness.

Who blessed am I that I have seen Thy feet to-day? How much have the Saints done for me, O God? To-day's gain is undescribable. Its auspiciousness is beyond .measure...... All the quarters have become auspicious to me. Evil has itself been transformed into the highest good. The lamp in my hand has dispelled all darkness ...... Blessed am I that my love has been fixed in Thy Name. My blessedness is undoubted I shall never be a creature to the onslaught of time. I shall now live on spiritual nectar and live always in the company of the Saints.

Gurudeo Ranade.
(M. M. p. 301)

A Note on the use of the words Savikalpa and Nirvikalpa in Nyaya and Yoga

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I

The words *savikalpa* and *nirvikalpa* figure in a significant way in both the Nyaya and the Yoga schools of Hindu philosophy,[1] though more prominently in the former than the latter. The purpose of this paper is to draw attention to their usage in these systems and to assess their semantic comparability.

II

1) In Nyaya the terms *savikalpa* and *nirvikalpa* are used to represent stages of perception or *pratyaksa*. The following salient features may be noted in this connection :

The *nirvikalpa* or the undeterminate stage of perception precedes a *savikalpa*, or determinate stage.[2] The implications of this fact are thus elaborated by M. Hiriyanna :

> Now according to the atomistic view adopted in the system, all complex things are explained as a result of the putting together of the simples constituting them. The complex of *Savikalpaka* is brought

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[1] *See Surendranath Dasgupta, A History of Indian Philosophy Vol. I (Cambridge University Press, 1963), pp. 337, 338, 340, etc. In Yoga the terms samprajnata and asamprajnata samadhi are used more often, but the terms savikalpa and nirvikalpa samadhi are also used. See Benjamin Walker, Hindu World Vol. II (London : George Allen & Unwin Ltd , 1968) p. 519. Also see Swami Prabhavananda, The Spiritual Heritage of India (London ; George Allen & Unwin Ltd., 1962) pp. 262-264.*

[2] *Surendranath Dasgupta, op. cit., Vol. I, p. 337.*

under this rule and it is assumed that it is built out of simple or *nirvikalpaka pratyaksa*, which presents the isolated object altogether uncharacterized. Thus if at any time we cognize that a cow is white, we must, it is stated, necessarily have perceived previously a cow by itself, the whiteness by itself and the relation between them also by itself. Perception is thus conceived as a process of 'compounding units distinctly given' and not one 'of discrimination within a mass'. This preliminary cognition however, it is admitted, is not a matter of which we become directly aware; it is inarticulate *(avyapadesya)* and is only the result of a logical deduction based upon a fundamental postulate of the system. In other words, it is only the *Savikalpka* that is an actual fact of observation; the *nirvikalpaka* is a mere hypothesis to account for it. We become aware of the *savikalpaka*, not as it arises, but later in a second knowledge termed *anuvyavasaya* ('after-knowledge'). We first know the object; and then, if we choose, we may become conscious of this fact, i. e., of the self as characterized by the *jnana* in question. It is inner perception or introspection *(Manasa-pratyaksa)*. That is, knowledge is primarily directed to the object, and it is after reflection that the self as well as the fact of its having got the knowledge in question is known. No such introspection is at all possible in the case of *Nirvikalpaka*.[3]

2) The *nirvikalpa*, or the indeterminate stage, is taken by later Nyaya writers to mean " the knowledge of mere predication without any association with the subject or the thing to which the predicate refers. " It is added that this fact " though not testified by experience is after all logically indispensably necessary. For the proposition ' it is a cow, ' the cow is an universal, and this must be intuited directly

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[3] *M. Hiriyanna, Indian Philosophical Studies (Mysore : Kavyalaya Publishers, 1957) p 20.*

before it could be related to the particular with which it is associated."[4]

3) The *nirvikalpa* stage of perception is free from error. This point has been thus established by M. Hiriyanna :

> One of the distinguishing features of the doctrine is its belief that all knowledge points to an object outside it which is necessarily real and independent of it. External objects exist in their own right. They can be known by themselves and knowing makes no difference whatsoever to them. The scope of this realistic postulate however is restricted to the *nirvikalpaka* which merely tells us that things are whether substances or attributes or relations. Its data can never be false for we are then in direct contact with reality and get an immediate knowledge of it. An erroneous *nirvikalpaka* is thus a contradiction in terms.[5]

Thus the use of the terms *savikalpa* and *nirvikalpa* in relation to perception or *pratyaksa* in Nyāya is distinguished by the fact that (1) the *nirvikalpa* precedes the *savikalpa*; (2) the *nirvikalpa* is non-particular; and (3) it can never be false.

III

When the terms *savikalpa* and *nirvikalpo* are used in Yoga, they are used in the context of the two stages of *samādhis*, more commonly known as *samprajnāta* and *asamprajnāta samādhis*[6]. In this connection the following salient features may be noted :

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[4] *Surendranath Dasgupta, op. cit., vol. I, pp. 338, 339.*

[5] *M. Hiriyanna, op. cit., p. 21*

[6] *Pleaese note that the words savikalpa and nirvikalpa are also used in Sankhya-yoga in the context of perception, though with somewhat different connotations (see M. Hiriyanna, Outlines of Indian Philosophy (London : George Allen and Unwin Ltd., 1932) p. 285.*

1) that the *savikalpa samādhi* precedes the *nirvikalpa*[7];

2) that in *nirvikalpa samādhi* all mental functioning ceases, though in *savikalpa samādhi* mental functioning continues at a very rarefied level;[8]

3) that the state of *nirvikalpa samādhi* represents the ultimate moment of Realization-direct encounter with Reality [9]

IV

To conclude: the sequence of the terms gets altered when we move from the analysis of *pratyaksa* in Nyāya to that of *samādhi* in Yoga, yet the connotations of the term *nirvikalpa* in both cases, in terms of non-predicability and inerrancy, have a similar ring. This is all the more fascinating as in the case of perception one is standing at the bottom of the ladder, as it were, and with *samādhi* scaling its very top !

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[7] *"The latter is the goal, the former serving but as a stepping-stone to it" (ibid, p. 296):*

[8] *"The first is a state in which the buddhi continues to function though it is wholly absorbed in the contemplation of a particular object, everything else being excluded except the fact that one is having a vision of it; it is accordingly described as conscious samadhi. All sources of distraction are eradicated here and the Buddhi shines forth with its sattva element in the ascendant. In asamprajnata-samadhi, the consciousness of the object also disappears along with self-concsiousness. It is consequently called 'super-conscious samadhi'.' The buddhi ceases to function then or its vrttis, as it is expressed, become latent." (Ibid).*

[9] *" When in the final form of samprajnāta-samādhi the buddhi is thus concentrated on the self, it vanishes once for all, leaving the purusa apart and alone. If we compare our common mental state to the ruffled surface of the water in a lake which reflects an object like a tree on the bank as a distorted image, the samprajnāta condition may be likened to the calm surface containing a steady and faithful image of it and the asamprajnāta to the condition where the tree is by itself and there is no image at all for the lake has dried up." (Ibid).*

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Method of Meditation

Sit silent, compose thy mind and make it pure and then happiness will know no bounds. God would certainly come and dwell in thy heart. This will be the result of thy long effort. Meditate time after time on God's Name–Rama, Krishna, Hari. I declare that this will surely come to pass if thou hast one-pointed devotion. The uttering of the Name of God, is indeed, an easy way for reaching Him. One need not go to a distant forest. God will Himself come to the house of a Saint. One should sit at a place, concentrate his mind, invoke God with love and utter His name time after time. I swear by God's name, that there is no other way for reaching God; indeed, this is the easiest of all the ways.

Gurudeo Ranade
(M. M. p. 318)

The Poetry of Swami Vivekananda

N. Pratima

Swami Vivekananda has expressed his deep thoughts on man, nature and universe not only in his lectures and writings, but also in poems written in Bengali which have been translated into English. His poems in English translation are not large in number, but they certainly contain his mystic insight into reality, and are gems of the Vedanta philosophy. Poetry appears to be the most suitable vehicle for the expression of spiritual truths and metaphysical concepts. The great philosophical texts in India are in verse, so is much of the literature on religion. Poetic diction is having an invariable relation with rhythm and harmony which together produce a deep impact on the mind and heart of the human being. In the presence of rhythm and harmony poetry gains a rare musical quality, which has the power to touch the inner-most depths of human nature. Therefore, the mystics down through the ages have poured their thoughts and spiritual experiences in the poetic form. The discourses given by great prophets and saints possess a deep rhythm and music which sinks into the conscious and the unconscious mind. Swami Vivekananda's discourses delivered in India and abroad read like poetry. His expression is most fluent yet lucid and devoid of unnecessary verbiage. His words are saturated with the spirit of universality and spirituality. His thought is the synthesis of the noble ideals belonging to traditions of the East and West. The spiritual and the secular lose their difference in the thought of Swami Vivekananda. There is the fusion of all contradictions in his message. He has touched on the manifold aspects of human life and has projected the picture of the ideal life and social order which can help the human being realise his true essence. Swami Vivekananda says,

Aye, born heir to the Infinite thou art,
Within the heart is the ocean of Love,[1]

In his poem "The Hymn of Creation" Swami Vivekananda has given an idea of the process of creation. This poem expresses his mystic awareness of reality as well as his mastery over the religious and philosophical texts of India. He points out that prior to creation there existed,

One Mass, devoid of form, name and colour,
Timeless, devoid of time past and future,
Spaceless, voiceless, boundless, devoid of all-
Where rests hushed even speech of negation.'[2]

In the beginning there were no shapes and forms, animate or inanimate products, except the Primordial Substance which is above time and space with dimensions beyond any measurement. Such an original Substance defies all attempts to attribute specific qualities and names to it He says that neither the positive nor the negative descriptions of the reality existing before creation was possible. No language could describe the real substance which is the source of everything in the vast universe. Swami Vivekanand has the breadth of vision possessed only by the ancient seers of India, and his thoughts convey the nature of spiritual reality to the humanity in the new age.

He points out in the "Hymn of Creation" that everything which exists has its origin in the Infinite Substance. Whatever exists and whatever has existed in the past or shall appear in the future are all belonging to the One Truth.

Millions of moons, millions of suns,
Taking their birth in that very ocean,
Rushing headlong with din tumultuous,
Overspread the whole firmament, drowning
The points of heaven, in light effulgent.[3]

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1. " To A Friend ", The Complete Works of the Swami Vivekananda, Advaita Ashram, Mayavati, Almora, Vol, IV Himalayas, 1922, p-429.

2. " The Hymn of Creation ", op. cit., p-430. 3. Ibid

In the breathtaking expanses of the universe there exist innumerable planetary bodies. The modern astronomers say that there are giant suns whose light has not reached us. Swami Vivekananda's poetic imagination is saturated fully with the spiritual colour and his description of the universe is through the medium of familiar symbols. He has not used abstruse symbols in his poetry in the tradition of the metaphysical poets of the west. He is believer both in spirituality and science. Therefore, there is a combination of the subtlety of spirituality and the concreteness of science in his poetry.

Swami Vivekananda has pointed out that every atom contains the essence of the ultimate truth and within it the creative energy lies in a compressed and dormant form. This primordial energy takes many forms in creation, described by him in his poem " Thy Hymn of Creation "[4]. Every speck of animate and inanimate substance has the creative energy within it and the mystic hears the words " I am ", " I am," " I am " coming out of them. In creation the pure light of consciousness emerges from the primordial reality, and disappears into it at the hour of final disintegration without undergoing any change. Creation and destruction are qualified as mere evolution and involution of the one reality. In his poem " The Hymn of Samadhi " he says,

> Slowly, slowly, the shadow-multitude
> Entered the primal womb, and flowed ceaseless,
> The only current, the " I am ", " I am ".[5]

The original substance remains the same, for the cycle of creation and destruction do not effect it in any way says Swami Vivekananda. In his " Hymn to Shiva " which is in Sanskrit he says that Shiva is the source of all creation, preservation and dissolution.[6] The primordial truth remains the same in creation, existence and destruction. Everything is destined to go back to the original source.

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[4] *Ibid*

[5] *" Hymn of Samadhi ", op. cit , p-431.*

[6] *" A Hymn to Shiva ", op. cit., p-434.*

In his poem 'A Song I Sing to Thee' Swami Vivekananda expressed his faith in the ameliorating power which is the source of creation. In the contemplation of all the pervading reality he finds the solace of his life. He says that his humble existence will become meaningful once he is the recipient of the grace and blessings of the One. He points out that nothing else is significant than the knowledge of truth. Swami Vivekananda salutes both the Purusha and Prakriti, for he finds that the spiritual and the material are part of the one reality. He acknowledges everything in him is a gift of the divine power.

> Thou art my Master! Thou my soul's real mate .
> Many a time I see Thee, - I am Thee!
> Aye! I am Thee and Thou, my Lord, art me!
> Thou art within my speech. Within my throat
> Art Thou, as Vinapani, learned wise.[7]

Swami Vivekananda has expressed the essence of Vedanta philosophy in his poems and discourses. He is one of the great Vedantins who has conveyed the meaning and relevance of Vedanta to the modern world. His message has a perennial value. He has given equal importance to the Bhakti marga and the Jnana marga and finds no contradiction between the path of devotion and the path of knowledge. In his poem "A Song I Sing to Thee " he has stressed on the relevance of these two paths in the realisation of the ultimate truth.

> A Song I Sing. A Song I Sing to Thee!
> Nor care I for men's comments, good or bad
> Censure or praise I hold of no account.[8]

In these verses there is a firm approach of faith and devotion towards the ultimate truth or God. Swami Vivekananda affirms that the personal God is identical with the absolute truth. He maintains that a devotee should not mind the inimical opinions of others and should concentrate on the ultimate truth, or the deity of his choice. He recognised that in the human sociey many customs, traditions and beliefs are not favourable to the spiritual growth of man. Therefore he advocated that the individual should follow the universal teaching of the scripture and try to grasp the essence of truth which is embedded in every iota of nature. Swami Vivekananda has given total freedom to the devotee to choose his own path of realisation.

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[7] " *A Song I Sing to Thee* ", *op. cit. p-445.*

[8] *Ibid*

> inscrutable Thy ways;
> So is my destiny inscrutable;
> It is unknown; nor would wish to know.
> Bhakti, Mukti, Japam, Tapas, all these;
> Enjoyment, worship, and devotion too,...
> I have expelled at Thy supreme command.[9]

Swami Vivekananda says that the absolute truth is that great power which is the source of all creation and life. All the living and non-living entities depend for their existence on the Primordial Shakti, addressed through different names. The divine shakti is the mother of creation. The symbol of shakti summarises the wisdom of the Indian civilisation. The divine shakti is the supreme symbol of reality which has found its way into the philosophical texts as well as into literature and fine arts in India. Around the symbol of the divine shakti there has developed not only an exclusive religious tradition in India, but also this supreme symbol has entered into the beliefs of the people in diverse ways. Swami Vivekananda affirms,

> Oh, May the Mother of the universe, -
> In whose activity, no respite rests ;
> Incessantly distributing the fruits
> Of action done; guiding unceasingly
> All action yet to come ;-bestow Her boon
> Of blessing on me, Her child, for e'ermore.
> I realise, I know, that it is Thou ;
> Who holdest in Thy hands dread Karma's ropes.[10]

Swami Vivekananda has touched on all the fundamental aspects of human life and has taken into congnizance the conative, intellectual and emotional experiences. Human life is a mixture of pleasure and pain and one cannot escape the constraints of history. In spite of the predominant suffering in life, one is expected to make the best use of it. Swami Vivekananda maintains that until the significance of life is not grasped the human being cannot know the essential truth which pervades everything in the world. The human being is the possessor of the Atman which is the ultimate truth. Accepting the postulates of Vedanta Swami Vivekananda clarifies that the joys and sorrows of life should be understood within the correct perspective without losing the mental equilibrium and faith in the spiritual order which pervades the universe. He has described the wonderful harmony and the order in the universe experienced through the sense faculties. Swami Vivekananda is not oblivious of the novel happenings and wondrous products in nature.

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[9] " *A Song I Sing to Thee* ", *op. cit. p-445.*

[10] " *A Hymn to the Divine Mother* " , *op. cit., p-432*

> Beaut'ous blossoms ravishing with perfume,
> Swarms of maddened bees buzzing all around ;
> The silver moon- a shower of sweet smile,
> Which all the dwellers of heaven above
> Shed lavishly upon the homes of earth ;
> The soft Malaya breeze, whose magic touch
> Opens to view distant memory's folds ;[11]

He has also shown the deep strife and struggle in the world. Great wars have left many scars on human history. Mankind has suffered much under the domination of tyrants. He has drawn a clear picture of the battle-field and the senseless flow of human blood.

> The martial music bursts, the trumpets blow,
> The ground shakes under the warrior's tread,
> The roar of cannon, the rattle of guns,
> Volumes of smoke, the gruesome battle-field.[12]

Swami Vivekananda has drawn the picture of the ideal person in his poem "A Hymn to the Divinity of Sri. Ramakrishna". He was totally devoted to his guru who was the combination of the highest virtues. Ramakrishna Parama-

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11. " And let Shyama Dance There " , op.cit., pp-439-440.
12. ibid, p-441.

hamsa reflected the light of the divine and he was the model for all humanity to take inspiration from his life and thoughts. Swami Vivekanada has paid the highest tributes to Ramakrishna Paramahamsa and saw in him the infinite Atman.

O Sea of equality
In all! O verily, in Thee the pain
And evil of this mortal world escapes,
And vanishes, O cherished One, in Thee! [13]

He has pointed out that the individuals may have passed through different experiences and lived in superstition, misery or sin, yet they can hope to turn a new leaf in life with the dawn of faith.[14] Swami Vivekananda has faith in the recovery of man even from the most hopeless situations. He has pointed out that the human being has the amazing power of resilience which will ultimately redeem him from the miseries of life.

that man alone
Is blest with power to fight and conquer hate
Transcending bounds and laws. [15]

Swami Vivekananda's poetry reflects the mood of the renascent India. He saw the emergence of new vitality in every sphere of life in India. He inspired his countrymen to come out of the slumber and play a significant role in the world.

Be bold, and face
The Truth! Be one with it ! Let visions cease,
Or, If you cannot, dream but truer dreams,
Which are Eternal Love and Service Free.[16]

Swami Vivekananda points out that while sharing the burdens and responsibilities of life, the individual should not forget to realise his link with the divine power. One should follow the essence of the spiritual ideals, for such persons only are capable of guiding their fellow beings.

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13. " *A Hymn to the Divinity of Sri Ramakrishna* " *op .cit, p-437*

14. " *Angles Unawares* ", *op. cit., p-320* 15. *ibid*

16. " *To the Awakened India* ", *op. cit., p-324*

Though the good and wise in life are few,
Yet theirs are the reins to lead,
The masses know but late the worth ;
Heed none and gently guide.[17]

He has presented the tenets of Vedanta in several of his poems, and stressed on the identity between the individual soul and the Infinite Atman. The individual can realise his unity with the ultimate order says, Swami Vivekananda. His translation of Shankaracharya's poem shows his devotion to the tradition and teachings of Vedanta.

I am everything; I am the basis of the universe;
I am Existence Absolute, Knowledge Absolute,
Bliss Absolute;
I am He, I am He. (Shivoham, Shivoham). [18]

Swami Vivekananda has stressed on the need to wage a continuous battle against the evil forces and untruth. He has pointed out that human society contains few noble souls, who can only take the world in the right direction. That the noble persons should not hesitate to redeem their unfortunate brethren from the clutches of evil and ignorance is the message of Swami Vivekananda. The contributions of Swami Vivekananda to the Indian Renaissance is substantial. He wanted to see a strong and prosperous India vibrating with the spirit of dedication to spread the message of truth to the entire world. In fact he was the beacon light of spirituality and through him the pearls of wisdom hidden in the Indian heritage were introduced to the western world. He wanted the new India to consist of people who are against untruth and superstitions and ready to forge ahead in the modern world with firm faith in the path of action. His clarion call to his countrymen was to face the harsh realities of life with indomitable courage and faith in the all pervading spiritual reality. He affirms,

The One in All, give thee untiring
Strength, which is Infinite Love.[19]

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[17] *" Hold on Yet a While, Brave Heart ", op., cit. p-325*

[18] *"Nirvana Shatkam, or Six Stanzas on Nirvana" op,.cit, p-327*

[19] *" To The Awakened India " op. cit., p-323*

The Spiritual Way of Action In Ishopanishad

(आध्यात्मिक कर्ममार्ग in ईशोपनिषद्)

Sadashiv Janardan Kodolikar,
B. A. (Hons), LL. B.

The Vedas are the most ancient works of the World. The Vedas are four in numbers, the Rigveda, the Yajurveda, the Samaveda and the Atharvaveda. The Rigveda is unquestionably the oldest of all. The Rigveda contains hymns which are the oldest. The Vedas are mainly divided into two parts, Samhitas and Brahmans. The Samhitas are the collections of hymns, and the Brahmans are the explanatory notes on the collections. The orthodox dictum is that Veda is the name applied to both Mantra (Samhita) and Brahman i. e. hymns and their explanations (मन्त्रब्राह्मण-योर्वेदनामधेयम्). Brahmans latest additions are the Aranyakas or Theosophical Works to be recited in forests and the Upanisads or philosophical compositions made from time to time.

When the Rigveda was being compiled, Yajurveda and Samaveda were also composed. The compilation of the three vedas viz. the Rigveda, the Samaveda and the Black Yajurveda was done by Krishna Dvaipayana, son of Parasara who is also called Vedavyasa, before 3100 B. C.

The Ishopanishad is the 40th chapter of the Shukla Yajurveda. The Shukla Yajurveda is compiled by sage Yajnavalkya who lived after the famous battle of Kaurava-Pandava. Kaurava-Pandava battle was held in the year 3102 B. C. Yajnavalkya was the pupil of Vaisampayana, who was the pupil of Shri. Vedvyasa. Therefore, the date of Yajnavalkya is about 3000 B. C.

Yajnavalkya is the only person who has composed all parts of the Veda i. e. he has composed Shukla Yajurveda

Samhita, Shathapatha Brahman and Brahadaranyakopanishad; and also Ishopanishad.

Material Happiness (भौतिक अभ्युदय) and Spiritual Good (निःश्रेयस्) are the aims of Human life. To fulfil these aims the Indian thinkers have developed the idea of Purusharthas (पुरुषार्थऽ) i.e. Dharma, (धर्म), Artha, (अर्थ), Kama, (काम), and Moksha (मोक्ष). धर्म, अर्थ and काम are for भौतिक अभ्युदय; and मोक्ष is for निःश्रेयस्. There are some schools of thought regarding how man should live to obtain these aims of human life. These schools of thought are called Ways of Living. (जीवनमार्ग or निष्ठा). There are two main schools of thought, one is materialistic, the other is spiritual. These two schools of thought are Spiritual Way of Action (आध्यात्मिक कर्ममार्ग.), and way of hedonists, pleasure-seekers, epicurians (भौतिक सुखवादी, लोकायतिक). These two schools are in existence from the period of Rigveda.

There are only 18 verses in the Ishopanishad. The spiritual Way of Living (आध्यात्मिक कर्ममार्ग) is described in the first two verses. These verses are

ईशावास्यमिदं सर्वं यत्किंच जगत्यां जगत् ।
तेन त्यक्तेन भुंजीथाः मा गृधः कस्यस्विद्धनम् ॥ १ ॥
कुर्वन्नेवेह कर्माणि जिजीविषेच्छतं समाः ।
एवं त्वयि नान्यथेतोऽस्ति न कर्म लिप्यते नरे ॥ २ ॥

अन्वय :– जगत्यां यत् किंच जगत् (तत्) इदं सर्वं ईशावास्यम् । तेन (ईशा) त्यक्तेन (त्वम्) भुंजीथाः । कस्यस्विद् धनं मा गृधः ॥ १ ॥
इह कर्माणि कुर्वन् एव शतम् समाः जिजीविषेत् । एवं त्वयि नरे कर्म न लिप्यते । अन्यथा इतः न अस्ति ॥ २ ॥

Meaning : All this whatsoever moves in this universe, is pervaded or enveloped or clothed by the Lord. You enjoy with what is given by the Lord. Do not covet anybody's wealth ॥१॥

Only by doing works one should desire to live here for an equal hundred years. For a man such as you, there is no way, other than this, where-by Karma may not cling to you ॥२॥

There are only 18 verses in this Ishopanishad. In these verses the seer of the Upanishad has given his metaphysics ethics, theory of knowledge, rules regarding individual and society and devotion.

Some commentators believe that the 40th chapter of the Shukla Yajurveda is an appendix. Uvata, the first Bhashyakara (Commentator) of Shukla Yajurveda, is a Kashmirian of about 1100 A. D. Uvata attributes the last Adhyaya, that is the Ishopanishad, to Dadhyan Atharvana (दध्यङ अथर्वण). Shri. Uvata has given rightly the context of Ishopanishad as दध्यङथर्वण ऋषिः स्वं शिष्यं पुत्रं वा गर्भाधानादिभिः संस्कारैः संस्कृतशरीरम् घोतवेदमुत्पादितं पुत्रं यथाशक्त्युनुष्टितं यज्ञमपाषं निःस्पृहं यमनियमवन्तमतिथिपूजामनीतकिल्बिषं मुमुक्षुमुपसन्नं शिक्षयन्नाह–ईशावास्यमिदं सर्वमिति.

The words "भुञ्जीथाः" "मा गृधः" "त्वयि नरे" in first two verses, clearly show that this Upanishad is instructed by the seer to his son or pupil.

Even though Uvata was the first Bhashyakara (Commentator) of the Shukla Yajurveda, Shri Shankaracharya (A. D. 632-664) was the first Commentator of the Ishavasyopanishad. When we read the Commentary of Shri Shankar, we come to know that Shri. Shankar has given quite different interpretations of the verses. His comments go quite against the spirit of the original Text of Ishopanishad. The great Shri Shankaracharya in trying to take liberty has much mangled and twisted the meanings. Shri Shankar has definitely done a great injustice to the sage of the Isha. The context given by Shri. Shankar is, obviously, not proper The commentators have given different meanings and different interpretations regarding the Ishopanishad.

In these first two verses the seer of the Upanishad is telling his son or pupil, the Spiritual Way of Action " आध्यात्मिक कर्ममार्ग ".

From the period of Rigveda, there are two ways of living. One is the Spiritual Way of Action, आध्यात्मिक कर्ममार्ग. The other is the way of लोकायतिक, चार्वाक, the way of hedonists, pleasure-seekers, epicureans. This way is called भौतिक सुखवाद. In the third verse of Ishopanishad, the seer tells the effect of pleasure-seeking in the following words.

असुर्या नाम ते लोका अन्धेन तमसा ऽऽवृताः ।
ताँस्ते प्रेत्याभिगच्छन्ति ये के चात्महनो जनाः ॥ ३ ॥

अन्वय :–ते असुर्या नाम लाकाः अन्धेन तमसा आवृताः सन्ति ।
ये के च आत्महनो जनाः ते प्रेत्य, तान् अभिगच्छन्ति ॥३॥

Meaning :- And those human beings who are soul-deniers, who are hedonists, pleasure-seekers, epicureans, भौतिक सुखवादी लोकायतिक, after death, head for region असुर्या, joyless, demonic region which is enveloped in pitchy darkness ॥३॥

In these three verses the seer describes the fruits (फल) of आध्यात्मिक कर्ममार्ग and भौतिक सुखवाद, and instructs his pupil or son to follow the आध्यात्मिक कर्ममार्ग, and not to follow the भौतिक सुखवाद. There is no other way as good as आध्यात्मिक कर्म मार्ग, If one is following this आध्यात्मिक कर्ममार्ग there is no bondage of कर्म. This आध्यात्मिक कर्ममार्ग, is the only proper path, सुपथ. If the man is following the path of भौतिक सुखवाद, he would go after his death to the joyless region which is enveloped in pithy darkness.

In आध्यात्मिक कर्ममार्ग, existence of ईशतत्त्व is accepted. These three verses are the most important verses. The philosophy of Shrimad Bhagavat Gita is based on these three verses of Ishopanishad. In these verses the seer gives his metyphysics, ethics. Even in the modern world, there is necessity to instruct आध्यात्मिक कर्ममार्ग. If one is following the आध्यात्मिक कर्ममार्ग, he can obtain the two aims of human life, that is भौतिक अभ्युदय and निःश्रेयस्. Therefore आध्यात्मिक कर्मयोग is much more useful than सांख्ययोग, or संन्यासयोग (ज्ञानयोग). The Gita says.

संन्यासः कर्मयोगश्च निःश्रेयसकरौ उभौ ।
तयोस्तु कर्मसंन्यासात् कर्मयोगः विशेषते ॥

In the third verse, the way of plessure-seekers is described. The main word in this verse is " आत्महन् ". The dictionary meaning of word " आत्महन् " is one who kills himself, one who does not believe in the existence of self, one who does not believe in Vedas, one who does not believe in the existence of God, one who is चार्वाक, लोकायत, the pleasure-seeker. In this verse, the effect of pleasure-seeking is described. The philosophy of pleasure-seekers is that there is no self, Vedas are not source of knowledge, and one should live happily.

There is no rebirth; there is no liberation. Happiness of body is the aim of life. Drink and be merry, is the philosophy of आत्महन् people, लोकायत, चार्वाक.

Brahaspati, the teacher of Gods, is the founder of this School. Charwaka is his pupil. This school of भौतिक सुखवाद is in existence from the Rigveda Period.

The seer of Ishopanishad says that these human beings who are soul-deniers, who are hedonists, pleasure-seekers, (भौतिक सुखवादी, लोकायतिक) after death head for region असुर्य, joyless demonic region which is enveloped in pithy darkness.

The seer of the Ishopanishad instructs his son or pupil that he should not follow the path of भौतिक सुखवाद, but he should follow the path of आध्यात्मिक कर्ममार्ग. आध्यात्मिक कर्ममार्ग is the proper path सुपथ to follow.

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The Academy of Comparative Philosophy and Religion, Belgaum.

Report for the quarter ending 30-6-1985

Punya-tithi of Shri Gurudeo Ranade was celebrated in Gurudeo Mandir by holding a Nama-Saptah as usual for 5 days from 2nd to 6th June. Shri D. B. Parulekar gave one talk on the 2nd June on the first few *Ovis* of Dnaneshwari Chapter XII. Shri R. P. alias Ramanna Kulkarni delivered talks for the next 3 days on the same subject. On the 6th June, Shri Vasantrao Ganesh Deshpande spoke on 'Pasayadan' of Shri Dnaneshwar and thereafter, Shri R. P. Kulkarni spoke. After *Arati*, Prasad was distributed.

An appreciable number of Sadhakas from outside attended the Saptah this year.

Photoes of Shri Bhausaheb Maharaj and Shri Gurudeo Ranade, presented by Dr. M. G. Kanitkar (Khadki, Pune) were unveiled by Shri R. P. alias Ramanna Kulkarni, on 6th June.

Shri N. V. Kakatkar, Managing Trustee of Sant-Kripa Prakashan, Pune arranged talks of Dr. Narendra Kunte of Sholapur in Gurudeo Mandir for 3 days from 28th April 1985 on " Gurudeo Ranade : Paramartha Sopan. " The talks were enlightening and instructive and were highly appreciated by the audience who attended in a very large number for all the 3 days.

Shri N. Vithalrao, I. A. S., Commissioner for Religious and Charitable Endowments, Karnataka Govt., paid a visit to Gurudeo Mandir on 18-5-1985 and expressed satisfaction at the working of the 'Academy.' He was accompanied by the Assisant Charity Commissioner, Belgaum.

Param Poojya Akshobhya-tirth Swamiji of Kudli Math (Dist : Shimoga) camped in Gurudeo Mandir for more than 2 months.

A number of students in different Colleges in Belgaum come to Gurudeo Mandir for their studies in the morning and in the evening. A group of 19 students (Sarvashri : Kushte, Raibagkar, Kolhapure, Bharmuche, Desai, Tigadi, Shankar Chaugule, Mehta, Kittur, Kundekar, Fernandis, Nesarikar, Maggavi, Hande, Anvekar, Inchal, Subhash Chaugule, Gavas and Raghuvir Sing), presented to Gurudeo Mandir, an oil painting of Bhagwan Shri Krishna as charioteer and Arjun in his dejected mood. This oil painting has been fixed in the hall of the Mandir on 6th June. The spiritual atmosphere of the Gurudeo Mandir brought together students of different castes and creeds and inspired them to work for a good common cause. These students also planted a few trees in the compound of Gurudeo Mandir and Shri Anand Gogate (Belgaum) also took part in the tree planting function.

Donation of Rs. 500/- was received from Param Poojya Shri Joshi Maharaj of Shri Sahastrabudhe Devastan Trust, Pune.

The following persons paid Rs. 100/- each and enrolled themselves as life-subscribers of Pathway to God.

1) Shri R. S. Palyekar, Shiroda. (Dist. Sindhudurg)
2) Shri. R. L Kulkarni, Shivaji Nagar, Pune.
3) Shri J. V. Bhute, Belgaum.
4) Shri Wamanrao Bhute, Belgaum
5) Smt Aparna Anil Govaikar, Pune.

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